Somerset House, and under the grand bridges that span the muddy river; thence to the Annual Concert at the Albion Rooms, London Wall. The Concert was below the average and would have stood the infusion of more pieces essentially pertaining to the Gospel, there is quite a variety within reach, and these should have pre-eminence in both singing and recitation, still credit is due to brothers Adams, Morton (the Chairman), and Miss Owen who rendered the accompaniments and a solo or two on the piano, and those who took part. Tuesday to the Crystal Palace, in the attractive grounds of which had a quiet opportunity for chat in regard to Utah and matters connected therewith, Aunt C——— enjoyed the visit and a pleasant evening in Camberwell Road, where the same topic was first and foremost. Next day had a nice run through a beautiful country way down toward Ascot Heath, leaving stately Windsor and its forest on the right; at Summing-dale found one of the most quiet of English villages bowered in the freshness of spring beauty, surrounded by ancestral mansions and beautiful parks, calling at Feltham on return; in this direction the magnolia was in full bloom, grapes were growing to the house tops setting to fruit, and the wistaria climbing with its pale lavender blossoms looked like New York State; the first swallows of spring were skimming around and the laburnum was bursting into golden beauty, close by seething London, were solitudes silent almost as the desert though clad in the robes of a glorious cultivation. Thursday, private day for the British Museum, spent a few hours traversing its vast apartments and gazing upon its treasured aids to study whate'er may be the taste; here from the gorgeous butterfly, liable to be crushed in a moment, to the relics of prehistoric times are vast fields for reflection both on the works of man and the works of God; to stand beside the winged bulls of Assyria, and near the mummies, sarcophagi, and sphinxes of Egypt and times beyond the Pharaohs seems to belittle the individual life; to look upon the far-famed Rosetta Stone which within a generation has given the key to the hieroglyphic system of those ancient dynasties and nations, is testimony that in the last days "many shall run to and fro and knowledge shall be increased;" visited two or three relations of a dear departed wife, and by proximity to Buckingham Palace, had an opportunity of seeing the throne and glory of aristocratic and royal life, as it "took up and set down" at the portals of the Palace for the last drawing room of the season, the Dowagers were there, and the fair young faces of a favored race with flashing eyes and snowy neck and bust, military officers in all the glitter of color and gold, medals and orders on the breast and persons, members of the royal family and coronetted dignitaries with their gorgeous liveries and stylish equipages; but the most attractive of all was the chocolate liveries of the Prime Minister, the once contemned but now most powerful of statesmen, holding within his grasp under providence issues more absorbing and influencing more human interests than any man of any age, a good point for observation showed the towering brain and well known physiognomy of a wonderful man, all else was tame when he passed by, and the carriage of the Turkish Ambassador with its ungainly driver and footman seemed only to incur contempt; thence to the Penton St. meeting house of London Branch where a pleasant service seemed more attractive than the courts and palaces of kings. Friday, long and interesting visit with relatives and at a late hour went to Portsmouth, time here was altogether too short for the Saints, and not near long enough for a visit to the mother, sister and family of my long tried and warm friend in Zion, Wm. Eddington, how many questions were asked I cannot tell, but in many aspects the visit was inspiring, yet an early breakfast told of return to London and final departure from thence at 4 p.m. for Nottingham; thanks to Prest. Cook, the Conference-house, the Saints and many friends for blessings and associations which long will endure. H. W. N.

A cheerful face is nearly as good for an invalid as healthy weather.

What is the meaning of a backbiter?" asked a gentleman at a Sunday school examination. This was a puzzler. It went down the class until it came to a simple urchin, who most innocently replied, "Perhaps it's a flea."

A priest once chanced to hear, unperceived, a fierce verbal onslaught by one Irish market woman on another. "Go on, go on," said the matron attacked, "you know I'll not answer ye, because I've been to confession this morning, and I'm in a state of grace. But you just wait till I get out of it?"

A Scotch minister was once busy catechising his young parishioners before the congregation, when he put the first usual questions to a stout girl whose father kept a public-house: "What is your name?" No reply. The question having been repeated, the girl replied: "Nane o' your fun, Mr. Minister; ye ken my name weel enough. D'ye no say when ye come to our house on a night, 'Bet, bring me some ale?'" The congregation, forgetting the sacredness of the place, were in a broad grin, and the parson looked daggers.

POETRY.

SATURDAY NIGHT.

Placing the little hats all in a row,
Ready for church on the morrow, you know;
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white;
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that are worn through the toes,
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to mak it look right—
That is what mothers are doing to-night.

Calling the little ones all round her chair,
Hearing them lisp forth their evening prayer,
Telling them stories of Jesus of old,
Who loved to gather the lambs to His fold.
Watching, they listen with weary delight—
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blankets round each little form;
Kissing each little face rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying as only a mother can pray:
"God guide and keep them from going astray."

—*The Oak Leaf.*

DIED.

SMITH.—At Randolph, Rich County, of cancer, March 31st, Agnes Smith, aged 59 years.

HOLLINGWORTH.—In the 20th Ward, Salt Lake City, April 11th, of inflammation, Mary, wife of Thomas Hollingworth, aged 62 years. Deceased was born in Bradford, Yorkshire, England, embraced the Gospel in 1853; emigrated to Utah in the year 1871.

MCDONALD.—At three Mile Creek, Box Elder County, of liver complaint, April 17th, Janet Young, wife of Angus McDonald. Deceased was born at Renfrew, Scotland. Emigrated to Utah, 1856.

BOWEN.—Of cancer in the stomach, at Tooele City, on the 19th of April, Mary Anne Harris, wife of Lewis Bowen, aged 64 years. Deceased was baptized 1853, into the Abersychan Branch of Herefordshire Conference, England, and emigrated to Utah in 1868.

HOPKIN.—At Croyden, Morgan County, April 22d, of diptheria, George, infant son of Bishop John and Mary Hopkin, aged 2 years and 11 months.

KEYS.—At the residence of William Paxman, American Fork, April 23rd, Joseph Keys, aged 77 years. Deceased was born at Danbury, Essex, England; baptized in 1847, emigrated to Utah, 1877.

BUTLER.—In the 13th Ward of Salt Lake City, April 23rd, John Butler, aged 62 years. Deceased was born at Belper, Derbyshire, England.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MCKEAN REGIME. HISTORY OF THE PROTRACTED EFFORTS TO JUDICIALLY MURDER THE FOUNDERS OF UTAH. JUSTICE TRIUMPHANT.

(By Edward W. Tullidge.)

Before Mr. Bates left Washington, he had a protracted interview with the President, and laid before him a plan, looking to a settlement through the Supreme Court of the United States, of the vexed question of polygamy, by having six leading polygamists indicted under the Act of Congress of 1862, and test cases made of them; these six cases to be tried in McKean's court, *pro forma*, and convicted; then, under a special Act of Congress, to be passed for that purpose, they should be appealed to the Supreme Court of the United States, and the validity of the Act of 1862, under the Treaty of Guadalupe Hidalgo, should be finally settled. The "Mormon" leaders agreed to abide by and submit to that decision, whatever it might be, and Delegate George Q. Cannon, in the presence of Attorney-General Williams, offered to be one of these test cases. This plan pleased the President, and Mr. Bates started back to Utah to hasten the impanneling of the grand jury, the court being then in session, in time to have these indictments found before the Republican convention should be held in Philadelphia, June 9, 1872, but all in vain; the secret leaked out and the court instantly adjourned *sine die*, and on the return of the District Attorney to Salt Lake, it was too late to carry out the plan agreed upon.

At the next October term, 1872, of McKean's court, the District Attorney again applied for a grand jury to take up these test cases of polygamy, but the wily judge kept it under advisement several days, and then under the plea of having already too much business in his court, refused to order a venire, his motive, in reality, being to avoid the test. Although ten years had elapsed since Congress had passed the law against polygamy, that law had never yet been enforced. President Lincoln on the moment of its passage refused to approve or sign it. He appointed Hosea Stout—a Mor-

mon polygamist—as United States District Attorney for Utah, in 1862, and declared openly that he had very grave doubts as to the right of Congress to interfere with domestic relations in the Territories. No instructions to enforce that law ever issued from the Department of Justice.

McKean had been thwarted at every point. The indictments which his illegal grand jury had found against many of the "Mormons" for "lewd and lascivious co-habitation with their plural wives," were all swept away by the Englebrecht decision. He now adopted a new policy, and for three years carried it out,—which was to hinder and delay the business of the Courts of Utah, civil and criminal, to impanel no juries, either grand or petit, till Congress was coerced to pass a law by which the Mormons, whether actual polygamists or only religious believers therein, should be kept off all juries, and all polygamic wives could apply for divorce and have alimony given them. In direct violation of the Englebrecht decision, ordering petit juries to be drawn from term to term, McKean decided that they were illegal because drawn by McAllister, the Territorial Marshal. The Chief Justice declared upon one occasion that he "would starve every lawyer out of Utah, if necessary, to show Congress that other and further legislation was indispensable."

In the meantime, McKean, having sole control of all judicial matters in Utah, anarchy reigned supreme. Criminals languished in prison, and litigants in court, even in civil cases, from 1872 to 1874, were left without any remedy at law, simply because the Chief Justice would not yield obedience to the decision of the Supreme Court of the United States; and President Grant, blinded by false advice, would not remove McKean from an office to which he was a living disgrace.

In the meantime, wherever an opportunity offered under cover of the law to prosecute any of the "Mormons," where no jurors were required, McKean and his fellow conspirators did not fail to improve it.

An attempt was made, in the Spring of 1874, by McKean's friends, to get possession of the records, papers, and treasures of Salt Lake City, in the name of a self-constituted people's committee, more than half of whom were non-taxpayers of the city. Judge Sutherland, however, argued with such consummate clearness and force that there was no power in the court to grant a mandamus, that the counsel for the relators, the ablest lawyers of the entire clique, waived the mandamus and gave it up, while Justice McKean was eager, in violation of all precedent, to grant it. Had success crowned this effort, Salt Lake City would have gone at once into the hands of a ring,—like that which has plundered New York.

At the August election of 1874 by a pre arranged conspiracy, the ballot boxes of Tooele County were stuffed with illegal votes to the number of thousands, more than two-thirds of those votes being cast by non-residents. Thus men were elected through fraudulent votes, and received certificates and commissions of office in gross violation of law. The statutes of Utah provide that the title to an office can only be tried by a writ of *quo warranto*, and if the incumbents in Tooele County had usurped their offices, or held them contrary to law, they could only be punished and ousted after trial by a *quo warranto* and verdict of a jury thereon; but in spite of all law, McKean denied a trial by jury, found the facts himself, and then gave judgment in each case in favor of the gentile ballot box stuffers against the Mormon legal voters and tax-payers, and by mandamus compelled the latter to turn over to the former, books, records, offices, etc. In January, 1875, these cases were again very elaborately argued in the Supreme Court, but Justice McKean and his associate, Justice Boreman, refused to consider or decide the causes, simply to leave their colleagues in fraud in office until their term expired.

But the case of Ann Eliza Webb,—a name now familiar to the world, demonstrates still further the futile attempts of McKean to rob and destroy the "Mormon" people. This woman, who was the wife of one Dee, and the mother of his two children, became

the celestial or plural wife of President Young, under the ceremonies of the Mormon creed, while he was living openly with his legal wife, to whom he was married in 1833, at Kirtland, Ohio. The Act of Congress of 1862, made this plural marriage a crime, if prosecuted within two years after the second marriage. Of course the marriage was, by law, utterly null and void. Ann Eliza well knew this, and so also did McKean. He had been an eye-witness of the fact for five years. There were several plain objections to granting her prayer for divorce and alimony, viz.:

1st.—At that time Probate Courts had jurisdiction over all matters of divorce and alimony.

2d.—The District Court had no power to meddle therein.

3d.—There had been no lawful marriage between Ann Eliza and Brigham Young, and, of course, there could be no lawful divorce or alimony.

Notwithstanding these facts, which were well known to McKean, this malignant usurper,—who should have dismissed this bill of complaint as soon as he had read it, as absurd, and, in any case, as one over which he had no jurisdiction,—entertained and kept it in court over two years, and in violation of all law and equity, awarded to the counsel of Ann Eliza the sum of $3,000, and to her the sum of $9,500 alimony, pending decision. He also awarded her $500 per month until Brigham Young could prove by witnesses in court, his answer, when he would dismiss her bill, deny a divorce, and give defendant costs, but not until he had first robbed him of from $15,000 to $20,000 for alimony. He also ordered that, if counsel fee was not paid in ten days, and alimony in twenty days thereafter, President Young should be imprisoned for contempt of court. Acting on the advice of counsel, who had taken an appeal to the Supreme Court of the United States from this decree, President Young refused to pay counsel fees until after argument on the appeal, whereupon McKean ordered this venerable and reverend leader of a people, on one of the coldest, stormiest days of March, to be confined in the penitentiary. It was this last straw which broke the judicial camel's back. It was so notoriously in violation of accepted law that a woman, the seventeenth plural wife, so called,—a relation not legally recognized at all,—should have alimony granted her by a so-called Christian Judge, that the moral sense of the President and his Cabinet was at length shocked, and the Bench and Bar everywhere uprose against such an enormity. It resulted in McKean's instant removal and disgrace; and with him fell a system of judicial tyranny, the like of which never before disgraced the annals of American jurisprudence.

Thus ended the five long years of persecution of Brigham Young and his people, through a conspiracy which resulted in the complete disgrace and overthrow of the conspirators.

The new Chief Justice was an honest man, and would not lend himself to any system of fraud or injustice, and, in the case of Ann Eliza, he determined that the order for alimony should be expunged from the record. But this did not occur, however, until its victim had been imprisoned, and had paid over $4,000 for counsel fees, and two months' alimony.

The five years of judicial mal administration of McKean in Utah may be summarized as follows.

1st.—$100,000 of United States public money, belonging to the Department of Justice, have been squandered there.

2d.—No "Mormon" has ever been convicted, during that period, of any offence against the laws of the Territory, or of the United States, except:

3d.—The case of the United States *vs.* George Reynolds, for polygamy, where the verdict of guilty was found by a jury, nine of whom were "Mormon" polygamists; and the witnesses who furnished all the evidence, including the plural wife herself, were all polygamists—which case is expected to go to the Supreme Court of the United States, where the validity of the Act of '62 will be finally settled, as it would have been in '72, had not the plan then agreed upon been frustrated by the Federal officials in Utah.

4th.—These illegal prosecutions, including the false imprisonment of Brigham Young and the leaders of the

people, have cost them in counsel fees, loss of time, and injuries to their business, at least $500,000.

5th.—The panic and alarm created thereby in the States of the Union, and the fear of a collision between the authorities and the "Mormon" people, have driven or kept away millions of dollars of capital.

A single word in view of this remarkable history; as verified by the records, it is demonstrated that in every case where the court sought to rob, oppress, vex and harass President Young and his people, to deprive them of their lives, liberty and property, it was finally overruled by the special judgment of heaven, in the decisions of the Supreme Court, and McKean's successors in office. McKean's own wicked acts, decrees, and judgments became the instruments of his downfall, disgrace and end. The authorities in Washington were compelled to officially decapitate him, solely by reason of his violation of the law, and of equity and good conscience, thus going to prove that now, as in the past, Brigham Young and that chosen people are under the especial care and protection of heaven, and that all who have sought by wicked and criminal means to destroy or injure them, have, sooner or later,—as in case of Drummond, Harding, Wood, Hawley, Ashley, Colfax, Cullom, Poland, Williams, and others,—been confounded or disgraced.

[TO BE CONTINUED.]

FORTY-EIGHTH ANNUAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1878.

[CONCLUDED FROM PAGE 311.]

THIRD DAY.

Monday, April 8th, 10 a.m.

Conference was called to order by President John Taylor.

The choir sang,

We're not ashamed to own our Lord,
And worship him on earth.

Prayer by Elder Lorenzo Snow.

The choir sang,

With joy we own thy servants, Lord,
Thy ministers below.

Elder Joseph F. Smith said it was manifest to him that God was with us as a people, notwithstanding our many shortcomings. He felt that in the things of God he was but a child, and if the Lord would exercise forbearance towards him, while he continues to try and learn more and do better in the future than in the past, he had no doubt that the same forbearance would be exercised towards the whole people of God. We have got to learn more about the will of God, and then do it, and not indulge in the thought that we can serve God acceptably, and yet carry out our own whims and desires. But few have fully learned the mind and will of God as it is made known to us through Jesus Christ, to the extent to have our own will entirely subjugated to the will of the Father. When such a lesson is learned, it will be easy to get along with what we call temporal things.

We are engaged in the salvation of the dead as well as the living. It is our duty also to prepare employment for our people. It is important that whatever means God may see fit to place in the hands of any of the Saints, should be wisely disbursed in the building up of the kingdom of God, not to make them proud and lifted up in their feelings and spirit, so as to create class distinctions. The poor who are aged and infirm should not be neglected, neither should those who draw their support from the Church be kept in idleness, but should manifest a disposition to do whatever they can towards their maintenance, that the idler may not eat the bread of the industrious. These things should be looked well into, and employment found for the old and the young according to their capacity.

The Gospel of Jesus Christ has as-

much to do with temporal as with spiritual things; it tends to make good parents, dutiful children; it teaches honesty and every other good principle, and tends also to more eminently qualify those who have embraced it, to become better mechanics and increase their ability in every condition of life. It teaches us the principle of stewardship, and to regard everything that God has placed in our possession as belonging in reality to him, and that we are only to act as his stewards, and to use them for his honor and glory.

A general exhibit of the Tithing received during the year 1877, with the various local disbursements connected therewith, was then read to the Conference by Elder David McKenzie; also an exhibit of the cash received and disbursed by the Trustee-in-Trust for the six months ending April 6, 1878.

Elder George Q. Cannon then made a few explanatory remarks on the disparity that appeared between some of the Stake reports, and then inquired if the annual exhibit of Tithing, as well as the one-half yearly cash reports, were acceptable to the Conference.

Bishop Sharp then moved that both reports be accepted, which was seconded and sustained by a unanimous vote of the Conference.

The choir sang the anthem,

O Lord, most merciful.

Conference adjourned till 2 p.m.

Benediction by Elder Wilford Woodruff.

---

2 p.m.

The choir sang,

Hark the song of jubilee.
Loud as mighty thunders roar.

Prayer by Elder D. H. Wells.

Choir sang,

Come we that love the Lord,
And let our joys be known.

The missionaries were then presented to the Conference and unanimously sustained.

Elder David McKenzie then read full statistical reports from the various Stakes of the Territory, also from Logan and Manti Temples. Logan Temple had expended in materials, labor and cash, $55,000, and the Manti Temple, in labor, donations, teams and material, $62,000. Then followed an exhibit of the business of the Perpetual Emigrating Fund.

Elder Geo. Q. Cannon announced that Z. C. M. I. had declared a dividend of 2½ per cent. to the stockholders, which could be drawn immediately in merchandize, or in cash, on the first of May. He strongly urged the necessity of sustaining this and all other home institutions.

President John Taylor said it was the duty of the Saints engaged in mercantile business to sustain this, and all other home industries. All the Saints should encourage each other in our efforts to become a self sustaining community.

The general authorities of the Church were then presented before the Conference, and unanimously sustained, as follows:—

John Taylor as President of the Quorum of the Twelve Apostles, and of the Presidency of the Church of Jesus Christ of Latter day Saints.

As members of the Quorum of the Twelve Apostles—Wilford Woodruff, Orson Hyde, Orson Pratt, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Joseph F. Smith and Albert Carrington.

Counselors to the Twelve Apostles—John W. Young, D. H. Wells.

The Twelve Apostles as the presiding Quorum and authority of the Church, and, with their Counselors, as Prophets, Seers and Revelators.

Patriarch of the Church—John Smith.

As the First Seven Presidents of Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott.

The Presiding Bishop of the Church—Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints, with the Twelve Apostles, their two Counselors and Edward Hunter, as his Counselors.

Albert Carrington as President of the Perpetual Emigrating Fund for the Gathering of the Poor, and the

following as his assistants: F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, John W. Young, Angus M. Cannon, Moses Thatcher, William Jennings, John R. Winder, Henry Dinwoodey, Rob't T. Burton, A. O. Smoot and H. B. Clawson.

Orson Pratt as Historian and General Church Recorder, and Wilford Woodruff as his assistant.

Truman O. Angel as General Architect of the Church, and T. O. Angel, jun., and W. H. Folsom as his assistants.

As Auditing Committee—W. Woodruffe, E. Snow, J. F. Smith.

George Goddard as Clerk of the General Conference.

President John Taylor stated that the auditing-committee had been engaged in looking after the interests of the Church, and with a view of facilitating their labor and bringing them to a speedy and successful termination, he nominated Franklin D. Richards to assist them, who was unanimously sustained.

A very interesting report was then read from the Young Men's Mutual Improvement Society. Number of Associations 146; number of members, 6,829.

A Territorial Sabbath School report was read, which gave the number of schools, 263; total number of teachers, 3,929; total number of pupils, 30 037; Bible and Testament classes, 963; number of books in library, 15 143.

The above shows an increase for the last two years of 101 schools, 535 teachers, 9,576 scholars, 1,102 library books, 242 Bible and Testament classes.

The choir sang the anthem,

Gloria.

Conference was adjourned until October 9th, in this Tabernacle.

Benediction by Elder Erastus Snow.

Thus ended a very largely attended and interesting Conference; the weather was fine, and though many came from the extreme limits of the Territory, yet all felt abundantly satisfied and well paid for their visit.

GEORGE GODDARD,
Clerk of Conference.

LEAVES FROM THE LIFE OF A MAN.

BY A "MORMON" ELDER.

—o—

[CONTINUED FROM PAGE 294.]

In this new town were Baptists, and they were a phenomena to our now growing student—he had to ponder their special differences from both Wesleyans, Primitives, and the Church; this was not difficult to understand and accept, but the associations made in Church were very pleasant, the singing gallery was a Sabbath glory, and warm feelings were surging to localize the boy, when suddenly his master died; the business on being sold carried with it the apprentices, and curiously enough the purchaser was a Baptist, so that understood authority soon severed Church ties, and in a Baptist chapel a new phase of religious life commenced; the Sabbath school and Bible class deepened religious conviction both as to life and ordinance, and on a Sabbath evening, along with a few others, the neophytes publicly made profession of faith in Christ, and were "Buried with him in baptism." This new departure partaking more of a voluntary character, was the cause of much grief to the mother, who suggested innocently enough that the Scripture said, "Meddle not with those who are given to change," the conception being that the "Primitives" were in all respects the *ne plus ultra* of the Christian world, faithful in all things to the original or primitive order of the Gospel; subsequent reflection and research determined that they were very much further removed than was then believed.

After a little experience with the new

denomination, and new reading evoking new thought, it was discovered that there were several varieties among the Baptists, which in large towns blossomed into special organizations; there were the General Baptists, who held to the idea of a general salvation, and the Particular Baptists, who held to the principle of election, among both these were the open communionists, who were prepared to admit all professed Christians to the Lord's Supper, and the close communionists, who denied this privilege to all who had not been baptized by immersion; the Calvinistic Baptists believed in election and predestination, and as a rule claimed to belong to that very fortunate class; the Free will Baptists were of the Arminian order, or in most respects similar to the Wesleyans of all varieties, and also other orthodox(?) bodies; both these diversities were in existence, and as such were an evil in the little church, causing continual change of ministers, because of being too high or too low to suit the changing majority of the members. It was during one of those changes that the pulpit was supplied by a young student of Newcastle, from probably the Bradford College; he was a year or two older than the subject of our sketch; fresh from books and fond of study, the bewildered convert found in him a friend; after soothing words and directing counsel, it was suggested that ministerial life was the greatest avenue for doing good, and that to be most successful in this, denominational education was the best preparation; a trial sermon was prepared and pronounced good, save that it was too florid for the public ear, yet this fault was easy to reduce, and the next effort being more agreeable, formed the basis of application to college; the proposition was favorably entertained, but as an unanimous recommend was necessary from the church in connection, the split came on these doctrines which have perplexed the sages and the schools almost from Apostolic times; too liberal for those who read the "Gospel Standard," and believed in Wm. Gadsby and others, and too far advanced for the liberal or Armenian side, between the two stools our accepted student fell to the ground. It was suggested that the membership be removed some few miles to a little organization where religious faith was not so far divided, but a certain kind of honor said, "a recommendation from *my own* church or none," and so by a Providence unrealized the life was turned again.

TO BE CONTINUED.

If we want a man to build us a house for two thousand dollars that is actually worth three thousand, we teach that man to cheat us—we make him dishonest.

FUNERAL OF A SIAMESE GOD.—The oldest of the white elephants, which was born in 1770, died in its temple at Bangkok in November last. Every one knows that this famous white elephant, before whom a whole people bow the knee, is the emblem of the kingdom of Siam. It is honored with the most beautiful presents, for the Indians, full of the idea of metamorphosis, still believe that so majestic an animal could only be animated by the spirit of a god or of an emperor. Each white elephant possesses its palace, a vessel of gold, and harness resplendent with jewels. Several mandarins are attached to its service, and feed it with cakes and sugar-cane. The King of Siam is the only personage before whom it bows the knee, and a similar salutation is rendered it by the monarch. The deceased idol has been accorded a magnificent funeral. A hundred Buddhist priests officiated at the ceremony. The three surviving white elephants, preceded by trumpets and followed by an immense concourse of people, accompanied the funeral car to the bank of the Menam, where the King and his noble lords received the mortal remains, which were transported to the opposite bank for burial. A procession of thirty vessels figured at that curious ceremony. All the floating houses, ranged in double file on the Menam to the number of over sixty thousand, were adorned with flags of all colors and symbolical attributes.—*Times of India.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 27, 1878.

TRANSPLANTING, ETC.

It appears desirable in the economy of the vegetable kingdom to practice a system of removal for the purpose of securing particular results. Many things come best in a special seed-bed, and then have to be pricked out into their destined place where they mature; others have tendency to form large roots, and as a consequence would be impatient of removal, and much risk even of life would have to be taken if disturbed when this habit became fixed; frequent change however induces a fibrous formation of the roots, and afterward transplanting is comparatively easy and safe; some have to suffer change of location because the conditions are not in harmony with the nature of the plant or tree, or suited to its best development; a grape vine or peach tree will not flourish on a wet, dank soil, or in the shade of the forest, they need a well drained soil, the warmth, nay heat of the summer sun, and when kissed by its life-giving power they fruit to rare beauty and fragrant *boquet*; the oak and beech and elm are not in their proper sphere in the crowded plantation, room is needed "to toss their giant arms about;" their nature after youth needs no protection, they in maturing laugh at the storm and tempest, and in midwinter even, store up the material for the coming summer's growth, until as the ages pass away, when revolution succeeds revolution, when dynasties become extinct, and the generations of men are almost as a dream of the night, they stand in their majesty and glory, the product of good surroundings and of the best conditions.

Air, room, sun, soil, moisture, are the best elements of growth, and all essential for the highest cultivation of the above kingdom, and where these or any portion of them may be lacking, vegetation dwarfs and dies, stunted growth is the inevitable result of improper or incomplete surroundings; there is deformity in the place of beauty, langor in the place of vigor, drooping, sickly appearance, in place of luxuriant vitality and greening glory; crowding, pressure, curbs the individuality of each, and that which should exhibit symmetry, and perfection of its kind, becomes rather repellant and productive of feelings dissatisfied with the whole.

While the analogy may not be complete between the non intelligent vegetable kingdom and the human family, there is still enough of similarity to invite comparison and suggest contrast; when men are pondered, when their

surroundings are examined, when the institutions under which they live are analyzed, the query will present itself as to whether these conditions and institutions are really calculated for the highest development of man or not, whether they are not productive of a sickly, stunted, dwarfed, and unsatisfactory growth; whether more air, sun, room, are not needed to meet the present crisis; whether, in a word, transplanting would not have a highly beneficial effect upon those at least who are most susceptible of growth. Thousands there are in modern society whose intellects are dormant, whose moral perceptions are dull, whose religious sentiments are in abeyance; they simply vegetate (so to speak) and do not live; we call them men, they are but babes; surroundings give no stimulus, wake no hope, fire no ambition; they labor, eat, propagate their kind—*and die;* the pointing of a pin, the polishing of a needle, the delving in a coal pit, or service beside the foundry's blast, are nearly the beginning and the end of life; the past is unknown, the present is uncomprehended, and the future is a blank; yet every now and then the unsatisfied rebels, unintelligently as to the remedy no doubt, but evidence of yearnings which are the unerring prophecy of a better time.

With the introduction of the Gospel, as might have been expected, *transplanting is a signal featare*, and its systematic establishment is testimony to the divinity of a system which aims with persistent vigor at the development in manhood and womanhood of a divine ideal. This system not only transplants, however, but supplies new influences, new surroundings, and new institutions, all of which being of divine origin, are admirably adapted to the end in view; not forcing to precocious growth the plant removed, but by gradual appliance, by silent processes may be, as well as by "line upon line and precept upon precept," ministering to every faculty of the organization in its time and season; restraining here, encouraging there, pruning, moulding, as the subject may require; nor can this transition be abrupt, for these plants take with them a measure of intelligence, a certain amount of agency which meets with honor, so far as exercised in harmony with what is designed; nay more, this agency is even allowed to follow measurably its own bent even in a direction which is undesirable, and some few in the processes of removal, trimming, pruning, cultivation, etc., being impatient of control, or unwilling subjects of the new surroundings, finally rebelliously fall away: but this in no way militates against the government or the system, nor will it prevent results in those who remain subjects to the new conditions.

Experience demonstrates that many fairly good and well meaning men are the subjects of local temptation, trade customs, and habits which belong to society where they dwell; many are the victims to drunkenness because of temptation, yielding sometimes to opportunity, to example, to necessity almost as well as to inherited or acquired taste; they realize the injury that drink works, its demoralizing influence, personal and as to family, a wife degraded, a family ruined, poverty, wretchedness, death, following the pernicious practice of a life; but how shall a thoughtful man deliver himself, how shall he preserve his children from the temptations which beset himself? Transplanting to where this vice is frowned upon, where the facilities do not exist, where the temptation is removed, will in time so establish the moral force, the now

yielding will, the power of resistance, that nothing can move again from foundations so securely laid.

In this view the gathering is sensible and philosophical, working from cause to effect, from the foundation upwards, taking every man as he is, no matter how ignorant or how defective, if he but comprehend the first principles of life, and can barely exercise faith in God and in his Son Jesus Christ; then leading him to repentance of every sin, whether of omission or commission, following this up by baptism for the remission of the same, thus preparing for the reception of the Holy Ghost, infusing the spirit and power of life, expanding the mind, enlarging the comprehension, then transplanting where surroundings give opportunity, and where the inculcation of advanced and higher truths lead on the new found ambition, to its destined end.

Ere this meets the reader the first of this season's emigration will have left the shores of old England; the majority of mature years aim to escape the untoward conditions of modern life, they are imbued with ideas pertaining to their future, that is—the building up of the Zion of God; "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified;" and that that day may dawn anticipated by Jesus when he said, "every plant that my heavenly Father hath not planted shall be rooted up."

Surely there is joy in participating in so great and comprehensive a work, in so ennobling a process, in aiding "to plant Israel in a goodly land;" and while the future by the spirit is anticipated, there is a full realization of the fact, that without this transplanting, without the removal of this intelligent material to where it can be subject to air, sun, room, conditions, success would be only problematical, and most likely would end in utter defeat; this, however, is not the design of the Almighty in "the dispensation of the fullness of times," "for the Lord shall rise up.....that he may do his work, his strange work; and bring to pass his act, his strange act;" having for that purpose brought "his sons from far and his daughters from the ends of the earth."

H. W. N.

THE FIRST COMPANY.—DEPARTURE.—On Saturday, the 25th inst., the S.S. *Nevada*, left the Mersey with the first company of this season, there was 354 souls on board, of whom 68 were from Scandinavia—the latter had been in Liverpool since Tuesday, arriving on that day in charge of Elders S. P. Neve and S. Jensen. Of returning Elders there were Thos. Judd, late President of Birmingham Conference; Thos. Ball, late President of Nottingham Conference, Louis Howells, from the Welsh, John Allen, from the Glasgow, J. Quayle, from the Liverpool (Isle of Man) and H. B. Clawson from the Swiss and German Conference. Sister Neve, who had been in Scandinavia with her husband, and sister J. Simons, who had been visiting friends in England, and the returning Elders, made up the complement of Utah bound to 363. It almost looks as if each company was an improvement upon its predecessors, this was no exception, in appearance or spirits, and inasmuch as they are officered by those who have proved themselves faithful in their several missions, there can be no doubt about their having a pleasant, prosperous and successful trip. From Liverpool were the favorites "our Polly" and "Gus"—we wish them every blessing, and have faith that Zion will be a Zion indeed to most of those

who with glad hearts and cheerful faces left Old England on the good ship *Nevada*.

The following brethren visited "42," having come in charge of their local contingent to the general company:—Elders J. Cook, from London; A. Miner and J. Bull, jun., from Birmingham; A. A. Kimball and J. Steele, from Manchester; A. F. Macdonald, from Glasgow; J. H. Parry, from Wales; and C. D. Evans and W. H. Branch, from Leeds. Was pleased to see them all in good health, and to hear of the good feeling in their several Conferences; also to hear of the efforts which are being made for summer's out door labor throughout the country.

ARRIVALS.—The S.S. *Wyoming* arrived in the river at 12 p.m. on the 26th, and at 8 a.m. this morning the following brethren landed, every one in good health and feeling well and ready for their mission:—Elder Wm. Bramall, Thos. Childs, H. Walsh, J. G. Jones, I Smith, J. Maycock, G. R. Emery, J. Conelly, J. O. Young, J. Kippen, L. P. Nelson, T. A. Halgren, M. B. Wheelwright, J. R. Twelves, G. Openshaw, L. D. Bunce, and J. L. Blythe, also brother T. Zerwill, who is on a visit. We give the brethren hearty welcome, and recommend them to the ministry and Saints in their several fields of labor. The company landed just a year from the arrival of Prest. Jos. A. Smith and party of last season.

APPOINTMENT.—Elder W. B. Smith is released from the Sheffield, to labor in the London Conference.

The following appointments have been made for the present, but are subject to revision:—Elders Wm. Bramall to Nottingham, Thos. Childs to Leeds, H. Walsh to Manchester, I. Smith and J. Conelly to London, J. Maycock to Birmingham, G. R. Emery and J. G. Jones to Wales, J. O. Young to Newcastle, J. R. Twelves to Sheffield, L. D. Bunce to Liverpool, J. Kippen and J. L. Blythe to Scotland, M. B. Wheelright and G. Openshaw will visit their friends prior to being assigned, L. P. Nelson and T. A. Halgren will leave in a day or two for Scandinavia.

MINUTES OF THE NOTTINGHAM CONFERENCE,

HELD IN THE ASSEMBLY ROOM, MAY 12TH, 1878.

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Elders present from Utah—H. W. Naisbitt, from the Liverpool Office; Thos. Ball, Prest. of, N. A. Empey, E. W. McIntyre and J. W. B. Carter, Traveling Elders in the Nottingham Conference. A. L. Smith, Prest. of the Sheffield Conference; A. Miner, Prest. of the Birmingham Conference; Geo. Barber, Prest. of the Norwich Conference, and the Local Priesthood.

10 a.m.

Meeting called to order by Prest. Ball. Choir sang, "The rising sun has chased the night." Prayer by Elder Wm. Clayton. Singing.

Prest. Ball then introduced

Elder A. L. Smith, who said: He was not a preacher, nor the son of a preacher, but he desired to have and to give a reason for the hope he had within him; the Savior told his dis-

ciples to feed his sheep and the Saints in meeting together from Sabbath to Sabbath are fed with the bread of life; many of them think they have great trials to contend with in these lands, but it has been promised us that we shall be brought up through much tribulation: thus, in order that we may prove ourselves worthy, though the race is not always to the swift nor the battle to the strong. We do not expect to find any one perfect, but it would be a great blessing if the Saints would try to leave their weaknesses behind when they gather to Zion, they now travel very quick and they do not find themselves new creatures when they gather, yet if they go with pure desires, not pinning their faith on any man's sleeve, then go through the House of the Lord, and show unto Him that they are willing to do his will and keep his commandments, they will be blessed. Spoke of the happy homes and blessings that are enjoyed by those who are obedient to the principles of the Gospel, and to those who are set apart to lead and counsel the affairs of the kingdom of God upon the earth. He hoped those professing to be Saints would still continue to build up that kingdom, although they might be called upon to lay down their lives as many had done in the early part of the history of the Church; said his father was shot dead and himself badly wounded, and then with his widowed mother were driven from their homes, and that too in the depth of winter, and that this and a great deal more was done because they had embraced the everlasting Gospel.

Elder H. W. Naisbitt said, It is necessary that we have our minds stirred up to remembrance of the duties devolving upon us; we have been called with an holy calling, but being the product of the institutions which surround us we scarcely realize what is enjoined upon us; we desire to send our children where they can obtain the soundest and most thorough education, that they may progress until their minds shall have attained the highest state of development, and so with the Saints of God, they should be taught to live if they wish to "make their calling and election sure." Whenever the Gospel has been preached, the spirit of gathering has accompanied it, and none should become discouraged though some may fall by the way.

Choir sang, "How great the joy that promised day." Prayer by Prest. Ball.

2-15 p.m.

Choir sang, "All hail the glorious day." Prayer by N. A. Empey. Singing.

Prest. Ball presented the Financial and Statistical Reports, which were accepted. The general and local authorities of the Church were then presented and sustained, and the sacrament was administered.

Elder Miner then addressed the meeting, saying, as St. Paul said, "The Gospel is the power of God unto salvation to all them that believe." Our first parents broke the law, and brought death into the world, yet, "as in Adam all die, so in Christ shall all be made alive." The Gospel comes to us as a Great Teacher, showing how we may progress, until we attain to a more exalted position and being guided by the spirit it will give us true knowledge of God and the world to come.

Choir sang, "Israel, Israel, God is calling." Prayer by Elder George Barber.

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6 p.m.

Choir sang, "Hark, ye mortals, hist, be still." Prayer by Elder E. W. McIntire. Singing.

Elder George Barber said, He had been in the Church a long time, and should have learned much had he not been a dull scholar, but he believed he had enough to insure his salvation if he would live up to the knowledge he had obtained. This Gospel was revealed to the Prophet Joseph Smith, in the year 1820, by an holy angel, a man unlearned and not able to find out the plan of life and salvation by reading the Bible; if he had told the people that he had gained this knowledge from that book or from college, they would have received him, but when he said it had been revealed to him they rejected him. Yet Joseph Smith was the honored instrument in the hands of the Lord,

in bringing these glad tidings to the world. The speaker had heard Prest. Young say he never studied the Scriptures much as to what he should say to the people, but like the ancients he spoke as he was moved upon by the Holy Ghost; this is the true guide, it never taught one doctrine to one and another to another, or infant baptism to one and adult baptism to another. It would be well to watch the signs of the times, for the time is fast approaching when Jesus will come to reign with his people, but in this the world will not believe our testimony, although they will place all confidence in us as to business and other matters, they are willing to be tossed to and fro with every wind of doctrine, believing there is but little foundation in any.

Elder H. W. Naisbitt said, There is something peculiar in the ways of the Almighty, and men may truly say, "The ways of the Lord are not as man's ways, nor his thoughts as their thoughts." In ancient times he fed his people with manna from on high, but the world would laugh if one should say he did so now. He also commanded Israel on one occasion to take lamps and pitchers with them to battle, instead of slings and arrows, and he would have only a few men, and those few should be known by their lapping of the water, like a dog, yet by these he discomfited the Midianites; what would the world say of this being done to-day? instances might be multiplied, culled from Genesis to Revelations, to show that the Lord works in his own way to accomplish his own purposes. When Jesus was upon the earth he called his disciples—the poor fishermen—to go and preach the Gospel, were they qualified to contend with the learned? He then, as at other times, proved how God had "chosen the weak things of the earth to confound the wise and mighty." We are told by the learned that the Christian world of to-day, depends upon the testimony of these very men! Joseph Smith, who was just as much qualified as they were, had had power and authority given to him to take up the same work or system they began, and none would have predicted in the early rise of the Church, that it would have accomplished what it has done, in so short a time. Our religion is not based upon the Bible alone, and yet it is as binding on mankind as though there were no Bible; what bible did the Savior and his disciples have to demonstrate the truths of the Gospel and the authority to preach it? They went forth in the strength of Israel's God, so with the Latter-day Saints, they are willing to stand the test with the ministers of to-day, and show that no man can know that Jesus is the Christ, only by revelation, and that does not come through the Bible, but from God the Eternal Father! Most people are willing to believe that Jesus was baptized, then let them follow in his footsteps—he is the great Captain of salvation. The speaker referred to the troubles now in the East, and said if the servants of God held the reins of government they would be able to solve the problems of the times.

Choir sang, "Praise God from whom all blessings flow." Prayer by Elder J. W. B. Carter.

JAS. S. P. BOWLER, Sec'y.

There was a goodly number present, both Saints and strangers, and it is hoped the seed has been sown in honest hearts, that it may bring forth fruit to the honor and glory of God.

B.

"JOTTINGS BY THE WAY."

The Conference at Nottingham was very well attended, the singing was very soft and pleasant, and certainly aided in securing a good spirit in the several meetings. Being close upon brother Ball's release, the Saints were from a distance and long in separating. Monday, the 13th, all the brethren breakfasted at brother Green's, dined with brother Butts, and then went to Eastwood, where a meeting had been announced for 6 p.m. There are but